

LUCIFER.

THE LIGHT-BEARER.

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CHICAGO, ILL., NOV. 26, E. M. 303. [C. E. 1903.]

WHOLE NO. 997

A THANKSGIVING POEM.

If God exists, we ne'er do ill.
Thank God!

Whate'er we do, we do his will.
Thank God!

In him we live and think and act,
Blaspheme, believe, indite a "tract,"
Expose a lie, or fight a fact,
Thank God!

We pray for Brown, and Smith is spared.
Thank God!

We pray for peace, and war's declared.
Thank God!

The God of Love does all things well,
As freezing beggar-brats can tell—
We're told there's little frost in hell.
Thank God!

A lot of snakes are poison-fanged.
Thank God!

The innocent are sometimes hanged.
Thank God!

We can't by prayer—howe'er we beg—
On Alpine tops hard-boil an egg,
Nor cure by faith a wooden leg.
Thank God!

The earth produces fruit and flowers.
Thank God!

And weeds, and hot volcanic showers.
Thank God!

Tornadoes, earthquakes, tidal waves,
Remorseless tyrants, trembling slaves,
And consecrated mitred knaves.
Thank God!

"Praise God, from whom all blessings flow!"
Thank God!

And ev'ry ill, as well, you know.
Thank God!

The famine, harvest, fast, and feast,
The best and greatest, worst and least,
The skeptic, and the lying priest.
Thank God!

—G. L. Mackenzie, in Truth Seeker.

Censors of the Play and Press.

The recent discussion at the Playgoers' Club, London, and the Lord Chamberlain's recent refusal to permit the performance of "La Citta Morta" by Signora Duse, are reminders that even in this "land of the free" there is an effective veto on the existent liberty of the stage. This censorship of the British stage dates from the time of Elizabeth, when a Master, or Licensor, of the Revels was appointed. The dramatists' occasions of offense were then, and until quite recent times, not moral, but political. The gross humor of those early playwrights was countenanced, but for their satire on the Scotch in "Eastward Ho" Ben Jonson, Marston and Chapman were committed to prison. This was at the direct command of James I., who took the duties of censor into his own hands, as also did his son and successor. One of Massinger's plays was refused a license because it contained matter which might have displeased Spain at the time negotiations were proceeding for the marriage of Charles I. to the Infanta. Under the Commonwealth the stage was entirely suppressed, and its revival at the Restoration was followed by the appointment of the Lord Chamberlain as Director of the Drama. The profligacy of the Restoration comedies leaves no doubt that his duties were not to shield morals, but to expunge anything that might offend the court. Thus Shakespeare's "Rich-

ard II." was refused a license because its picture of the de-throned monarch recalled the recent triumph of Cromwell. Under William III., however, the censorship directed itself more to the suppression of blasphemy and so-called indecency.

In 1737 the dramatic control of the Lord Chamberlain was for the first time confirmed by Parliament, and forthwith his hand became more heavy. But its chief end was still political, and satires against the government of the day received sharper treatment than indelicacy or alleged vice. It was in sheer self-defense against the ridicule cast upon him by Fielding that Walpole closed the Haymarket. The censorship as it now stands in England is regulated by the act of 1843, under which no play may be acted without a license from the Lord Chamberlain. There is no definite list of forbidden subjects, but the veto has now come to be applied to plays contravening orthodox morality, and against the presentation of Biblical characters or the caricaturing of modern political personages on the stage.

The most recent operation of the last clause was the withdrawal a year ago of the license granted to the play "Secrets of the Harem." A melodrama dealing with Turkish life, it had for years enjoyed constant popularity at provincial and suburban theaters. But during its presentation at Battersea it attracted the attention of the Turkish Ambassador, and on his protest the Lord Chamberlain withdrew the license as offending the feelings of the Porte. Turkish sensitiveness, indeed, knows no bounds. Only a few months ago a performance of Euripides' tragedy of "Iphigenia in Tauris" was prohibited in Constantinople because the play referred to regicide—the murder of Agamemnon by Clytemnestra! No regard was given to its legendary character, but lest any spectator should be moved to go and do likewise the play was vetoed and all translations of the tragedy in modern Greek were confiscated. The play formerly called "Secrets of the Harem" is now being performed nightly in England without interference, the title having been altered to "Secrets."

Press censorship in England is said to have been abolished in 1693, liability to civil and criminal prosecution being substituted in that year for the more cumbersome operation of individual censorship. The gain is, of course, obvious; the constant wall of our Comstocks against their own limitations is sufficient evidence of this. In England the interference with the mails is popularly supposed to be rare, and it must be confessed that prosecutions under the postal laws are seldom witnessed. Doubtless mails are tampered with and information obtained from this source, but whenever a specific instance comes to light a popular clamor warns an offending Minister that an Englishman still has some of the old rebel blood left in him. During the past few years so-called liberal newspapers have endeavored to arouse this sleeping enemy of freedom, the Daily News (London) in particular urging the government to discriminate between "lottery" circulars and what it is pleased to call "legitimate correspondence." A pro-Boer journal like the Daily News is treading on dangerous ground. Any interference and discrimination such as it suggests must inevitably lead to injustice. It is a small step from suppressing a gambling tout's obnoxious letters, to denying your political opponents the use of the mails.

In France and Germany espionage and prosecution under the postal laws are common. In Russia every tenth letter is opened and read by the authorities; and, in fact, the ways of the Russian censor are worth studying by those who lightly tolerate the thin (Comstock) end of the wedge. Newspapers are forbidden to mention any information or rumor about the im-

perial family, save such as comes from official sources; news about the army, navy, and movements of troops or warships; news about political offenses or trials, students' or peasants' disturbances; news about domestic epidemics, or "disciplinary steps" against heretics. To offend in these matters is to suffer imprisonment. Are these measures successful? No, not even in Russia, nor in Germany. Most Russian and German newspapers keep "a man of straw" as the registered editor of the journal. He is paid about one thousand dollars a year for the sole duty of appearing as defendant in the event of prosecution. If the judgment goes against the newspaper (it generally does) the nominal editor goes to prison, and the real editor looks out for another man of straw. As for foreign journals entering Russia, the "blacking out" process is familiar to all the world. If the objectionable articles are lengthy they are torn bodily out or the newspaper destroyed. Short items are disfigured beyond recognition by the aid of an oblong stamp, which when inked and pressed on the paper makes an obliterating network of white lines and black diamonds. The peculiar mottled smudge made by this stamp has won for it the slang description of "Caviare." Any one who has seen the black "caviare" of Russia, spread on a slice of bread and butter, will appreciate the phrase.

In Germany the authorities do their best to rival Russian censorship. Quite recently the editor of the *Vorwaerts* has been sent to jail for telling the truth about the Emperor preparing for himself a fortified refuge against the hour of need. It is only common justice to say that if King Edward of England ever started fortifying Osborne or Balmoral he would probably invite the Press Association and the other news agencies with a view to booming himself in the newspapers. A year ago a Munich magazine published an article expounding the doctrine that great men are hard of speech and not eloquent. Imprisonment for *lese majeste* was the reward of this irritating suggestion that Kaiser Wilhelm was either slow of speech or not a great man. In Germany, too, schoolboys have been prosecuted for caricaturing the Kaiser in chalk on a blackboard.

In England there is one specious argument against the abolition of the stage censorship. Some managers of theaters, while anxious to offer to the public plays free from unnecessarily puritanical restraints, are not at all desirous of being put to the trouble of fighting in police courts and running the risk of imprisonment as well as law costs. The fact that the censor has passed any given play secures the theatrical manager from all risk of prosecution for obscenity or treasonable libel. It is certainly one of the anomalies of paternal government that while a publisher or editor is always liable to prosecution, there is no literary censor to whom manuscripts can be submitted with a view to a definite final decision being passed as to their liability to prosecution. In other words, no amount of willingness to submit to censorship can give the writer or publisher immunity from the liability of prosecution. A compulsory submission to censorship by no means necessarily follows from these premises. Both as regards stage plays and literature, a voluntary State censor is surely conceivable. So long as the State enforces its "obscene" laws, why should not the State appoint a censor armed with full powers to give immunity from prosecution to such plays and writings as he may approve, but giving him no power to compel the submission to him of plays and writings? Let those who wish to take risks do so, and allow the censor to judge only for those who desire a definite decision in advance. My own belief is that the Censor of Plays in England is decidedly somewhat in advance of average public opinion, and the great need of the day is that writers and publishers should at least not lag behind public opinion through timidity based on indefinite fears and a desire to be on the "safe side." Pioneers are always wanted and will never be multitudinous—the whole army of thinkers should have the satisfaction of knowing that where the pioneers found in their day pitfalls, mines, and armed enemies, average manhood may now safely travel without fear.

London, England.

GEORGE BEDBOROUGH.

Why, Indeed?

Why is it that street railway corporations are solicitous about the non-unionists' right to work? Is it because in a humanitarian spirit they wish to give as many work as they can possibly employ, or because they wish to break the power of labor to protect itself against exploitation?—Americus, in *Free Society*.

What Pays?

When Jonathan Mayo Crane has decided whether it pays to be a radical perhaps he will turn his attention to the question, Would it pay to be a conservative? That is, if it does not pay to be known as a radical, how would it pay to drop out of the ranks and be known as one of the "respectables"? There may be some avowed radicals who would like, on occasions, to be able to draw into a respectable shell and hide. There are men and women of very radical "views" who still discreetly preserve a reputable position in society. They are often to be seen between two fires, trying to "serve God and Mammon." With one hand they hold on to their conservative friends and alliances, while with the other they grasp at freedom of action and expression. Sometimes they are parents, and may be observed bringing up their children in the authorized way, while taking great pains to keep hidden their own very much revised version of the moral code. Is their position desirable? Does it pay?

I had a dear little auntie, whom I loved and who loved me. Her ideas were musty. She was too religious to countenance the heresy of evolution; Ingersoll she regarded as a half-brother of Satan—a real Satan, hoofs, horns and all. She was once heard to refer to "Freelove or Socialism or whatever you call it." That comprised her knowledge and comprehension of present-day social movements.

I sometimes went to see her. In the old days of my young propriety we had been very confidential and of course nothing had happened to change this habit. I could still listen sympathetically to the epic of the family ills, and advise as to making over Julia's green dress and putting Amelia into corsets and giving Barbara music lessons. I could sincerely regret Robert's unfortunate marriage and Frederic's cigarettes. But when it came to reciprocity! Then what mental gymnastics I had to perform and what a censorship I had to exercise over my tongue to retain the proper measure of glibness and yet to keep concealed the awful, awful facts! I put my foot in it once, when I wore a short skirt, and tried to defend myself. I nearly lost my reputation for all sense of womanly modesty that time.

Sometimes it was exhilarating to see how near I could approach the edge, but when I looked at the dear little woman and thought what pain it would give her my heart smote me. And, oh! the after anxieties. Now what was it I said about that trip to the beach? Am I sure I can tell the same story again? And suppose she should question René. René is my youngster and I never taught him to tell lies. He doesn't know I am not respectable, for he has been taught only radicalism, and when he does come in contact with the "respectable" I hope he will not find it worthy of respect. But suppose my little aunt should question René and he should admit that it was Leander and not my Past Master took us to the beach. Or suppose René should tell the girl cousins of our camping-trip; how Daddy Roy and Evelena went in one canoe, and Marmee and Sylvester and Me in another, and Uncle Bert and Almée and her baby girl in another, and each canoe carried its own little tent and we camped on the bluff above the headwaters of the stream. That was an idyllic vacation week,—but, oh! the little auntie!

And then what delights when the Past Master and I took the youngster and paid a family visit of a Sunday afternoon! Now the Past Master and I are very dear friends, but I know and he knows that if we had tried to "keep the home together" we should by this time be bitter and jealous and altogether behaving in an outrageous "married" way to each other. But the dear little auntie didn't dream that the marriage was called off and that the Past Master had bachelor's quarters in the city, while René and I were reveling in the country. So when "Daddy Roy and Marmee and Me" went to see auntie we were a very happy three and the dear people thought Lena had "done so well," and no doubt used us as stunning examples of marital felicity. Oh, yes! It was delightful to be introduced as "Mrs. Everhardt" when I dropped that name long ago, and I could just feel the Past Master wince when they introduced "my niece's husband."

No, it didn't pay. That is what the Past Master and I said to each other. To be used as illustrations of the beauty of a thing we detested! To have all we had attained in the way of true friendship attributed to the very condition that had so nearly swamped us! And yet, how shock the little auntie! How step out of her good thoughts into the ranks of the harlot and the wanton and the libertine? For my good auntie's virtue was

severe, and held no half-ground. The cousins, too! Julia is really a girl of intellectual power and I hoped sometime to bring her out. It didn't pay and I knew it, but I wanted to make it pay, and I loved them!

But when it came to René, to René's morals, to inoculating that white soul with the virus of vulgarity, to teaching René to be ashamed of his strong, clean, beautiful little body! I drew the line! I told her my ideas were not as hers, nor my virtue of the time dishonored brand she worshiped. I told her about the Past Master and myself, and my tongue once loosened went on and told her about Aimée, who claims a right to motherhood without signing away her self-ownership. I told her that young mother was as pure as any woman of us all, even the immaculate Julia and Amelia. No, I caught my balance and said not a word of Leander and Sylvester, nor of the Past Master and Evelena and Lucinda and Margaret. But I said I was as much of a Socialist as is consistent with being an Anarchist—and she went white. I suppose she saw René blowing up the President. I told her I was quits with religion and out after a new brand of morality. I told her I couldn't longer expose René to the dangers of her morality. I told her I could agree to disagree on anything but principle, but there I could not compromise. I told her my principles were as sacred to me as her religion to her. I told her good-by, and I left her to break it to the cousins and to the human fire-cracker whom she has loved and honored and obeyed for thirty years.

And I went out and breathed. I took long, deep breaths and rejoiced that nothing stood between me and Truth. I forgot I had lost a group of dear friends, for I had freed myself from a pretense, a bondage, a suffocation. And I said to myself: "This is the only thing that pays,—to breathe deep, to speak true, and to stand for what you are!" And it really doesn't matter whether you stand alone, or surrounded by comrades, or whether the harlot and the hobo come up to call you sister or brother. It matters not whether you are dubbed saint or sinner, whether you are crowned or kicked, nothing will pay until you stand for what you are. Even if René should—but, oh! may I be so wise and so true that René may "see the same truth" with me!

LENA BELFORT.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Jacob B. Daisy, Charleston, Ill.: I like to see Lucifer's light shine. It is the best educator I can find anywhere. I hope it will always live to do good. I want to receive it and will pay for it.

Charles Anthony, Boston, Mass.: I see that you say you will stop all subscriptions that are not paid in advance. Now, I can't afford to lose a single copy. Lucifer is the very bread of life to us, and I intend to keep ahead.

E. L. Small, Massachusetts: Lucifer is about my only source of information as to what is going on in the world of agitation. I inclose \$2, which please apply on my subscription. I think Lillian always fully maintains the character of the paper, and Mr. Harman should not too long delay the completion of his memoirs.

Mrs. M. E. H., New York City: I have been a paid-up subscriber to Lucifer since 1889, and intend to remain so until the end of my life. I inclose \$1 to renew my subscription for another year. I hope your dear father will be greatly benefited by his sojourn in California.

S. E. B. Armes, Santa Ana, Cal.: I see that my time for Lucifer will expire with the next number, so I inclose a dollar for renewal, as I do not want to miss a number while your father is westward bound. When I see so many of the reform papers being denied pound rates I wonder what our so-called servants at Washington will do next.

Albina L. Washburn, San Diego, Cal.: There has been a great advance in public thought on sex questions in the past few years. I find more inquirers and more who believe things they dare not utter. The public press, however, lags behind. I have been shut out of the Sun here for saying in its columns (through

non-censorship of manager and editor) that "marriage without love was prostitution." I will write soon to Comrade Harman in San Francisco and await his coming to Southern California with large hope for himself, Lucifer and the people. I inclose money for subscription to Lucifer and pamphlets for distribution. I distribute copies of Lucifer all the time and could use more papers and pamphlets for missionary work.

C. V. Cook, San Francisco, Cal.: On inclosed sheets I hand you names of Liberals that may become interested in Lucifer's work. Am unable to contribute anything to help provide for the expense of distribution of even sample copies. I hope, however, for their sake, as well as for you who work for Lucifer, that you have means to do so and thus aid in extending your subscription list.

Laura H. Earle, New York: Can you not find out why it is that Lucifer does not reach me? When I was in Vineland over a year ago I would get about one paper out of three, and it was just so last spring in Jersey City. I made complaint at post-office in both places, but with no result. Is Lucifer on Cortelyou's blacklist, or some other body's censored index? And is this what is to happen to all those that are honest and free spoken?

Walter C. Behlen, Ohio: I am not receiving Lucifer. My subscription had not expired, but it matters not. The ruling of the postal officials is not going to prevent me from reading your excellent little periodical. I can find no chaff in Lucifer, something that can be said for very few papers. Your paper and Free Society are fine publications; they are not published for bank accounts, but for education of individuals to grasp the essence of freedom and in it to live non-invasive lives. In order to achieve this the superstition of earth, as well as the myth of the sky, must both make way for a clearer conception of the realities of things. Science is worth more to this world than theology, but science can only truly bloom and spread its beneficent effects in freedom. I inclose \$1 for one year's extension of my subscription to Lucifer, the light-spreader. Sometimes I wonder who there is to fill your place when you shall have passed away. Hoping that Lucifer may still live and prosper, I remain one of your many admirers.

Adeline Champney, Boston, Mass.: I see that I am entitled to but four more numbers of Lucifer, but please don't stop it. I will send the money soon, for I should feel lost without Lucifer. Lillie D. White hits me hard in No. 995. I wish I could have sent a mental telegram to Lucifer's readers that would have suggested to them to look up the Aug. 27 number and see just what I did say. I never attempted to "read out" any individual, and as to my consigning any one to the place we don't believe in—why, that sounds ugly, and makes Adeline Champney seem a very "not nice" sort of person. I don't want to seem "nice," but I don't want to be rude, either. The difference between Lillie D. White and myself wasn't a personal one, nor was it so treated. She is advocating the freedom of woman for the sake of individual happiness, and I am advocating it for the sake of the child and of society as well. That seems to be the difference, and on that I am willing to stand. I hope Laura Earle's question will bring out some really profound discussion.

William Fretz, 190 Ingham avenue, Trenton, N. J.: In Lucifer No. 995 Laura H. Earle asks some pertinent questions. "Does a sex attraction that is exclusively physical justify itself?" In view of the fact that thousands of women and men do consider it justifiable, and expect nothing more, it can safely be affirmed; but what is the distinction between the purely physical passion and love? Can love be so etherealized as to eliminate all desire for the physical? Can a eunuch love in the fullest sense? Some writer has defined passion and love thus: "Passion is the emotion of love in extreme; love between men and women is simply passion in its broadest sense, emotion in its extreme state." Can love be devoid of passion, or vice versa? It seems to me the physical emotions and love emotions so interblend that if there is really any difference either one is justifiable when there is full reciprocity. I don't see why Miss Earle's questions do not apply to both sexes. I am glad she asked them and hope others will make comments according to their light and experience.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

The postal authorities have not yet informed us how much space we can legitimately devote to our own advertising. If the statement that we are devoting too much space to advertising our book business was made in good faith, and was not a mere pretext for denying us second-class privileges, we will doubtless receive this information soon. We will then confine our advertising to the allotted limits. In the meantime we would like to receive advertising from other publishers or any one else to whom Lucifer's advertising space is of value. We have not sought advertising heretofore, for we have preferred to advertise books at our own risk, taking a commission as pay for our advertising space, and at the same time assisting in the circulation of literature which we think of important educational value. But as it seems that we are not to be allowed to do this hereafter, we will be glad to receive advertising and will give terms on application.

We have received nothing for publication from the editor this week. Probably he has sent a letter, but did not start it in time. Without doubt we will have something from him for next week's paper. He sends good reports of his experiences in San Francisco.

A friendly photographer in San Francisco has taken photographs of M. Harman to be sold for the benefit of Lucifer. The price is 25 cents, and they may be ordered through this office.

Is This Lese Majeste?

Whenever President Roosevelt grows eloquent over the beauties of personal holiness, his enthusiasm recalls, for some reason or other, the story of the little girl who prayed: "O Lord, make Martha Smith a good little girl, so that I may take her playthings away from her and she won't make any fuss about it."—The Public (Chicago).

What Is Due to Teachers.

As water will not ascend higher than the level of the first spring-head from whence it descendeth, so knowledge derived from Aristotle, and exempted from liberty of examination, will not rise again higher than the knowledge of Aristotle. Therefore, disciples do owe unto masters only a temporary belief, and a suspension of judgment, till they be fully instructed, and not an absolute resignation or perpetual captivity.—Francis Bacon.

The only unfailing and permanent source of improvement is liberty.—J. S. Mill.

The John Turner Outrage.

It has been determined to carry the case of John Turner to the Supreme Court of the United States—to employ the best council, to neglect no legal weapon that may be of help in preventing the deportation of this unoffending Englishman. No matter what the outcome may be, no matter whether the panic-inspired statute of March 3, 1903, be declared constitutional or unconstitutional, the one thing to do is to fight under the rules of the game every inch of the day to defeat or victory. "The summer soldier" and "the sunshine patriot" already are under cover, but when the fight has been lost or won their reputations only will be missed. The question is not whether you and I believe as John Turner does, but whether we believe he has the social right to express what he believes, the right to free movement over the world.

Money is to be raised, public meetings of protest and exposition are to be held, the press is to be aroused to a sense of its present shame, its peril, its responsibility. Let every paper whose editor respects himself and wants to say his thoughts, as John Turner wants to say his thoughts, call upon its readers to contribute to the John Turner Defense Fund. In defending Turner we are defending ourselves, our right to think, to speak, to move, to grow.

The Free Speech League has become the John Turner Defense Committee. Ed W. Chamberlain, 111 West Forty-second street, New York City, is chairman; A. C. Pleydell, 175 Broadway, is secretary, and Dr. E. B. Foote, Jr., 120 Lexington avenue, is treasurer. The other members of the committee, so far accepted, are Benj. R. Tucker, Joseph Barondess, George E. Macdonald, Edwin C. Walker, Moses Oppenheimer, H. Gaylord Wilshire, W. F. Doll, Dr. J. A. Maryson, David Rousseau.

EDWIN C. WALKER,

244 West One Hundred and Forty-third street, New York.

It is a spacious, high-domed chamber, magnificently wainscoted and furnished. In the center stands a massive, imposing desk, equipped with a marvelous battery of electric buttons. At it sits William Williams, Commissioner of Immigration for the Port of New York. The scene is the commissioner's office in the administration building on Ellis Island.

Presently a visitor is ushered in. He is a lawyer—Hugh O. Pentecost—and he wishes to see his client, John Turner of England.

Mr. Turner has the distinction of being the first prisoner held under the act of Congress passed on March 3, 1903, which provides for the deportation from this country of "persons who disbelieve in organized government." Mr. Turner was arrested while addressing a meeting in this city on the night of the 23d of last month.

Commissioner Williams touches a button and a guard appears. An order is handed to him and he disappears. Several minutes pass in silence. Although it is the 10th of November, the air is so balmy that every window of the office is half opened. Through one window can be seen the stars and stripes fluttering from the flagstaff on the bay bulkhead. Across the channel, flooded in the perfect sunlight, looms the giant statue of Liberty Enlightening the World.

Then the door opens and a rather short, stockily built, ruddy-cheeked man of middle age enters. His face gleams with intelligence and is adorned with a thick, sandy beard, trimmed in what is called the Van Dyke fashion. This is John Turner, strenuous organizer of British trade unionism and, as he terms himself, Anarchist. He is closely attended by a guard in the person of Captain Weldon of the Ellis Island federal police. Turner and Captain Weldon seat themselves at the desk beside Commissioner Williams and Lawyer Pentecost. Captain Weldon produces a pad of paper and a lead pencil to take notes and Commissioner Williams signals Mr. Pentecost to begin his interview.

This is how Turner, the British subject and United States prisoner, is compelled to hold consultations with the lawyer retained for his defense upon accusations of having violated an act of Congress.

"Now, Turner," observes Lawyer Pentecost, "Judge Lacombe will hand down to-morrow in the United States Circuit Court his order dismissing our habeas corpus proceedings. You will then be deported unless we appeal the matter to a higher court. What is your wish?"

Captain Weldon grips his paper pad and prepares to take copious notes.

"As I do not seem to be wanted in this country," says Turner, at once wearily and sarcastically, "I think it might be best to let the authorities ship me back. I am a trifle homesick, anyway."

"But your friends may think it better for you to fight the matter to the last ditch," suggests Lawyer Pentecost.

"My position is just this," says Turner decisively and between his clenched teeth, "I am a British subject, and as such bow to the mandates of the United States Government, under which I have not the rights of a citizen. Personally I prefer to return to England, but if my good American friends think there is a principle involved in the matter I will stay and fight it. This is an American question, in which, as a British subject, I am not personally interested. It is a question involving the constitutionality of an act of the United States Congress, rather than my personal well-being."

"You should remember," observes Lawyer Pentecost, "that if an appeal is taken it may take six months to get a decision. This will mean six very sad and gloomy months for you in a cell on Ellis Island."

"I will gladly stay here till I rot," replies Turner, "if by so doing I can assist my American friends in their fight for the vital principle of liberty involved."

This ends the interview of lawyer and client in the presence of federal government witnesses. A curt sign is given that nobody else is to be permitted to speak to Turner, and he is led from the room by Captain Weldon.

The scene is grotesquely reminiscent of a drama of the "shocker" variety, where the conspirator against the Czar is hied back to his dungeon after an inquisition before the Imperial Chief of the Third Section.

While waiting for the boat to leave Ellis Island something more is learned of Turner's treatment by those in a position to know. He is kept confined in a cell, with the exception of the period allowed daily for a brief walk. While walking he is closely guarded by keepers. The general conditions of this imprisonment are worse than any criminal undergoes in a state penal institution. Not a soul is permitted to talk to him except his counsel—and this exception seems to be a matter of courtesy on the part of the commissioner rather than a right defined by the law. Incidentally it may be observed that a prisoner's consultation with his counsel is hardly of much value in his defense when the interview is held in the presence of prosecuting government officials who take fluent notes of all that is said. It is simply a hollow mockery.

All mail, either received or dispatched by Turner, is opened and read by the Ellis Island officials before delivery.

On the little steamer, as it ploughs its way across the sunlit bay to the barge office, Lawyer Pentecost is induced to indulge in a few reflections.

"What appeals to me most," he says, "is the humor of this act of Congress. It is a law which, when some of its aspects are considered, is enough to make an American citizen roll over on his back and laugh uproariously. According to the law that very eminent American novelist, William Dean Howells, would be sentenced to five years' imprisonment if he invited Count Tolstoy to visit this country. Tolstoy, like Turner, is a 'disbeliever in organized government.'"

Mr. Pentecost is asked to elucidate.

"The law," says he, "provides heavy punishment for those who aid and abet proscribed persons in reaching our shores. Say, for example, you had a boyhood friend in the old country whom you had only vaguely heard from in twenty years. Say you decided one day to write to him and invite him to come to this country and offered him your home and your friendship when he got here. It might so happen that this friend of yours had once printed or publicly expressed a disbelief in organized government or had indulged in violent Anarchistic ravings. You might be entirely ignorant of this and be the most patriotic American who ever drew the breath of life. Yet proof of this utterance, together with your letter of invitation to visit America, forwarded to Secretary Cortelyou of the Department of Commerce and Labor, would be sufficient evidence to make you a federal prisoner and subject you to the five years' imprisonment specified in the section of the law. You see, the act has some unique features."

Comment was made upon the copious notes made during the interview with Turner.

"The federal authorities," observed Lawyer Pentecost, "are somewhat candid in admitting that they are extremely anxious to find out who—if anybody—invited Turner to visit this country. There's a nice term of imprisonment awaiting the party if they get him. Then they're mighty anxious to find out what steamship brought Turner to this country. There are heavy penalties for a master, agent or consignee of a vessel who lands a proscribed person on our shores."

In discussing the legal aspects of the case Lawyer Pentecost observed: "It would fill a few pages of the New York Daily News thoroughly to show the absurdities of this law. We have, for example, a religious sect in this country called the Plymouth Brethren. Its members, I believe, are old-time, dyed-in-the-wool Americans. Their theology teaches them to repudiate organized government. To be consistent, the United States Government would have to ferret them out and ship them all back to dear old London on the same ship with Turner. The law, you see, doesn't go after a man for what he believes in, but for what he disbelieves in, with the accent on the 'dis.'"

"Another remarkable and somewhat humorous feature of the law is the absolute and despotic power it places in the hands of one man—Secretary Cortelyou. Mr. Cortelyou has the power to stop any steamship entering this port and dump the passengers—first-class as well as steerage—on Ellis Island and subject them to a secret, star-chamber inquiry. It doesn't matter if the passenger is a duke or prince—it's the cell for him if Mr. Cortelyou suspects him of disbelief in organized government."

"Here's another proposition: Suppose some peaceful, lovable humanitarian disciple of Tolstoy had settled in the West some three years ago and now owned a prosperous farm. If Cortelyou caught him he could be first imprisoned and then deported back to Russia, although he had never opened his mouth upon the subject."

Mr. Pentecost seemed to see in the law, above all else, a covert menace to trade unionism in this country which deserved the attention of every thinking man.—New York Daily News.

The Turner case is revealing the anti-Anarchist law which Congress enacted last winter as a menace to personal liberty of the most extraordinary character. The old "alien and sedition laws," which have been a hissing and a by-word for a century, were very pearls of liberty in comparison with this so-called anti-Anarchist law. It is doubtful if even in Turkey, much less in Russia, the material for a story so significant of absolutism could be gathered.

But the worst is not told there. Besides what is told there and what we described last week, we find this law a complete reversal of the American theory of arrests. Except in time of war, or when the writ of habeas corpus is suspended, the executive department of the general government is supposed to have no power of arrest. Think of the anomaly of a Presidential order of arrest in time of peace! Orders of arrest are judicial writs, issued upon proof duly made, and subject to judicial investigation. But under this law the order of arrest is issued by a member of the President's cabinet. It may be issued by him against any alien who has not lived in this country more than three years. The person arrested can be immediately taken from any part of the country to Ellis Island; be there examined privately, without witnesses or counsel, by three men who are appointed and can be dismissed by the cabinet officer issuing the warrant; and if two of them report to this cabinet officer that they believe the arrested man "disbelieves in all organized government" the cabinet officer can send him back to the country of his birth without allowing him to see friends or family or to settle his business affairs. From this decision there is no appeal to any court or jury. The practical result will be to put every alien who may take part in political or trades-union agitation against the policy of the administration at the mercy of the Secretary of the Department of Commerce and Labor for three years after arrival, and open a door to blackmail by federal officers.

We have called this cabinet officer's order of arrest a "lettre de cachet," something the use of which helped mightily to bring on the French Revolution. Is it badly named? When the President can arbitrarily arrest and deport any alien of not more than three years' residence, seizing him anywhere in the country and depriving him of every legal right except a habeas corpus hear-

ing before a judge whose hopes of promotion depend upon the President's good will, how long before he will be able arbitrarily to arrest citizens, and deport or incarcerate them at his own pleasure? Since Destiny began to determine Duty in this country, we have traveled far and fast toward the Gehenna of popular liberties. Each stage has made the next one easier to reach, for Gehenna lies at the bottom of a hill.—The Public (Chicago).

New York has witnessed another indefensible outrage in the arrest of John Turner of London on the charge of "inciting and promoting Anarchy in violation of the alien labor laws." After this, talk of free speech in this country! It is dead, dead, dead, and only to be resurrected by a speedy awakening of the moral consciousness of the American people. Mark the facts. The press report, never colored to favor an Anarchist, contains not one syllable to Turner's discredit. His subject, on the occasion of his arrest, is stated to have been "Trades Unionism and the General Strike." There is no hint of any appeal to violence in it; and indeed the subject negatives the idea. Besides, it is well known that Turner is a philosophical speaker, and has never been an apostle of force. There was no disorder during the address, absolutely nothing to form the faintest excuse for such an arrest. The act cannot possibly be construed as anything but a formal declaration that the United States no longer stands for freedom of expression, but chooses to pattern after Russian tyranny.—James F. Morton, Jr., in The Demonstrator (Home, Wash.).

The Immigration Commissioners say they have been looking for Mr. Turner for four months, and were surprised that he could have got in without their knowledge. It would almost seem as if not only Roosevelt, but the Immigration Commissioners, the police, and the daily papers were all in the pay of the capitalists who wish to keep out all disturbers of their peace. And this is what "American freedom" is coming to—that a great nation of nearly one hundred millions of "free" men are afraid to allow a solitary Englishman to enter their country because he advocates liberty and co-operation for the common good! No wonder Mr. Turner wishes to get back to England. He had better stay there till Congress is compelled to repeal its Russian restrictions on freedom.—Secular Thought (Toronto).

Progressive societies of all kinds are uniting for the defense of John Turner, the English labor organizer who was lately arrested and ordered to be deported under the new law against the admission of "Anarchists" to the United States. One literary society on the East Side voted the whole contents of its treasury, amounting to \$75, to the defense fund, and generous subscriptions have been taken up at the Liberal Club, at the Liberal Arts Society, and at other meetings. A total of over \$700 was reported on Monday. There is a determination to test the question whether a man's views on the subject of labor and government can be used as a pretext for outlawing him in the United States.—Truth Seeker (New York).

The decision of Judge Lacombe in the Turner case should make it clear to all that constitutions have no existence outside of the interpretations which judges put upon them. Constitutional guarantees, then, are but shadows.—Americus, in Free Society.

Social Notices.

A ball for the benefit of Free Society will be given at Aurora Hall, Milwaukee avenue and Huron street, Saturday evening, Dec. 5. Admission, 25 cents.

W. F. Barnard will deliver a course of lectures, under the auspices of the Sociological League, at Jefferson Hall, 70 Adams street, Sunday evenings at 8 o'clock. Admission, 10 cents. Subjects: Nov. 29, "What Is Progress?" Dec. 6, "Government an Evil"; Dec. 13, "The New Conception of Evolution."

The St. Louis Debating Club is now organized with regular meetings, lectures and debate every Saturday evening, at 1008 North Seventeenth street. This place is open each evening and Sunday all day, and also serves as an information bureau for all who desire information about St. Louis. Friends of Lucifer visiting St. Louis please call. Communications should be written in English, although letters in German, French, Italian, Spanish, Russian, Bohemian, Roumanian and jargon can be read and answered. St. Louis readers of Lucifer who have furnished rooms for rent should notify the club. Address St. Louis Debating Club, 1008 North Seventeenth street, St. Louis, Mo.

Education and Race Suicide.

Our country has always suffered from the delusion that size counts for everything. We measure value by bulk and numbers. It is the same erroneous judgment which leads us to measure the importance of families by the number of children produced in them. Is it not time that we should attach rather more importance to quality than to size? I assert that it is much better that a home shall have from two to five children, strong in body, vigorous in mind, all of them so equipped that in the course of nature one may expect them to live to maturity, than that there should be from twelve to eighteen, half of whom are doomed to die in infancy and less than half of whom will be fairly educated and equipped for life.

I quickly admit that the higher education of women has a tendency to diminish the number of children born in a family. It gives a girl a thousand resources within herself and a thousand interests outside of herself. The higher education undoubtedly makes girls more critical of men and more independent of them. The well-educated woman knows that there is no ideal home excepting the home created by a man and a woman who are working together to maintain it in the bonds of love. The better educated, the more intelligent, the more developed women are, the greater is their sense of responsibility. With this increased sense of responsibility there comes to highly educated women a greater sense of personal dignity that is not felt by women less developed. When such women become mothers, they are willing and intentional mothers, not unwilling and accidental victims of maternity.—May Wright Sewall.

Back of every great, worthy achievement of man find the woman—mother, teacher, wife. They are there, contributing to the advancement of the race an impetus only less than that of the divinity that did create us. I have heard atavistic male creatures in human semblance deplore the presence of "the new woman," the woman who wishes perhaps to earn her own bread, certainly to shape her own life and the lives of the children she will bring into the world, to take an equal part with her brothers in the government that taxes her, to broaden her mental horizon until it shall include the best thought of all lands and times; and, truly enough, such women are not for such men; they have outgrown their critics. Their business is to improve the race by improving the individual—and they are hard at it.—National Magazine.

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